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PENTECOST A.D. 1986

COVERS: The Seven Doves arranged in a circle on the front cover symbolize the Seven Gifts of the Holy Spirit (Isaiah 11:12) which appear on the back cover.

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PENTECOST A.D. 1986



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A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.

LIFT-OFF!

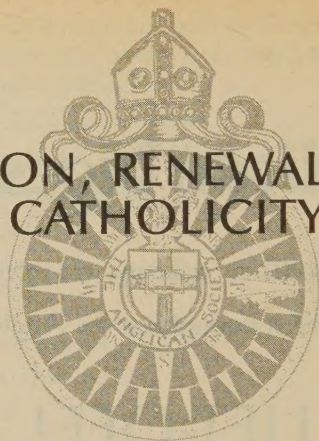
IN A WORD that is that event we call Pentecost. It dramatically changed *fearful* disciples who "said nothing to anyone because they were afraid" into *faithful* apostles who seemed to have something they were burning to tell everybody. So the universal mission of the Church was launched and it has been going ever since.

The Anglican Digest believes that the Anglican Church also has something to tell everybody about the gospel of Jesus Christ. TAD, with its readership now at 100,000 in America, is launching at Pentecost this year The Anglican Digest in the United Kingdom with our first 2,000 readers in the Church of England. This marks the next stage in a worldwide program which will eventually insure that this little publication serves our Church with information, inspiration, and communication throughout the Anglican Communion.

So we invite every one of our readers to join us in this aspect of mission. Do you know, for example, an adult who has just been confirmed? Why not send us their name and address and we will send to them, free of charge, The Anglican Digest. So, the crusade continues and the Word is spread. What better time to do that, than Pentecost—NOW?

—The Rt Rev Michael Marshall, Episcopal Director.

MISSION, RENEWAL, AND CATHOLICITY



AN ORGANIC, historical understanding of the Church as Christ's embodied mystical presence points emphatically to the necessity of continuing reform and renewal. Pope Paul VI, who signed the document entitled *The Practice of Ecumenism*, said in it: "Christ summons the Church to continual reformation as she goes her pilgrim way." The English reformers of the sixteenth century would have rejoiced greatly to hear such words on the lips of the Bishop of Rome. A marked change for good has begun to occur in the inter-relations of many Christian communities as "God's frozen people" emerges from the epoch of glaciation.

The Anglican Communion has achieved already in some areas a

more realistic appraisal of its strengths and weaknesses, a better informed understanding of other Christians, and is now seeking in dialogue with many of them to redress its life by the measure of the Gospel in order to make fruitful the common Christian mission in the world. The aim of reconciliation is not unity for its own sake, but unity for the sake of the Christian apostolate. Agreed statements of the Anglican/Roman Catholic International Commission and declarations of successive popes and Archbishops of Canterbury have been set within a context of the commitment to evangelism. This is faithful to the prayer of the Lord: "Father, I pray that they may be one in order that the world may believe" (St John 17:21).

There are still Anglicans who behave with an attitude of superiority to other Christians. Occasionally such a manner conceals a thinly veiled contempt. It is reinforced and gladdened by shifts of emphasis in Romanism or Protestantism which seem pro-Anglican, but is an unimaginative way to occupy the hard-won space of the *via media*. One makes converts in such a stance only by accident or inertia as someone makes his way through the "bridgechurch" to a better fortified position.

Long phases of Anglican history may be known when the evident social and religious conservatism of the Church is explicable from considerations outside the radical Gospel of Jesus. The present phase of Anglican experience has become a very different challenge from that of the past. The Anglican Communion, much larger than the Church of England, comprises men and women of many races and cultures, some of whom live outside the British Commonwealth altogether and have never been part of it. Their language may be French or Spanish or a non-European tongue. Their history is not English history. Their presence is a forceful reminder that Anglicans of British origin are only part of a greater whole.

A wider issue is posed immediately: does the Anglican Church realize that it is itself but

part of a reality which transcends it, namely, "the whole congregation of Christ's Flock dispersed throughout the world," the Church which is One, Holy, Catholic, and Apostolic? This sense of the catholicity of the Anglican Church in its solidarity with all those rightly baptized needs very much to be restored. Anglicans are not the "head" or "hand" or "foot" of the church. It may be claimed, however, that they have got some things right which are close to the heart of its life. The renewal of the Anglican Church therefore is all the more urgent.

Some of the sharpest critics of Anglicanism arise from within, offended by the confusions of teaching to be found within the Anglican Communion, its illogicalities of practice, failure of nerve and of discipline. These phenomena are not new. Bishop Charles Gore, we are told, after an exasperating visit to the Archbishop of Canterbury, stood on Lambeth Bridge, raised his fist and shook it fiercely at the palace, saying: "You're all hopeless, all of you!"

Some tensions internal to Anglicanism undoubtedly impede the proclamation of the Gospel. With courage and charity these should be identified clearly, rooted out, and set aside firmly as an act of corporate repentance. The predicament of the Church in a secularized society is too

threatening to allow the luxury of unseemly quarrels within.

Unity of diversity has positive, if limited, value as a principle of cohesion and self-understanding and acceptance within the church, which, like the kingdom of which it is the prototype, contains, "fish of every kind" (St Matthew 13:47-48). "Catholic" and "Protestant" emphases, rightly placed and contained within the affirmation of fundamental truths held in common, may adorn and enrich the "multi-colored wisdom" of the original deposit of the Gospel (Ephesians 3:10). "Even in

this world we are as he is" St John says boldly of the God whom Christians seek to proclaim and to imitate (I St John 4:17) in the "exchange" of life beyond all imagination. If Anglicans find themselves gathered together into one by the Sacraments of Baptism and Eucharist, their unity must grow in depth of mutual commitment until the common character of their striving bears its own conclusive witness to the world's salvation in Jesus.

—Harry Smythe in *The Anglican*, the quarterly gazette of the Anglican Society in North America

THE DIFFERENCE

TO OUTSIDERS, the most conspicuous virtue of the Episcopal Church is the beauty of its liturgy. Although many other churches have borrowed liberally from the Book of Common Prayer, its majestic cadences still sound most at home in an Episcopal setting. If you have never heard a good choir leading an Episcopal congregation in the *Venite*, or a strong-voiced Episcopal priest standing before the Altar to read the Collect for Purity, you do not know how poetic and uplifting corporate worship can be. Episcopalians know. And that's why they tend to be almost fanatically devoted to their Church.

—Louise Cassels in *What's the Difference?*



ARCHBISHOP IN INDIA

THE ARCHBISHOP OF CANTERBURY had a congregation of more than 150,000 people when he addressed the 92nd Maramon Convention in Kerela, South India, this February.

The occasion also marked the 150th anniversary of the reformation of the Mar Thomas Church; and here Dr Runcie was on the missionary soil where it is said that St Thomas first brought Christianity to India.

His huge, attentive audience sat beneath a vast canopy of woven palm-leaves in sweltering heat, while hundreds more, sheltered under the sun umbrellas outside, listened to the service relayed over loudspeakers. For four hours beforehand people could be seen arriving in buses and on foot along paths cut through the banana plantations.

The Service was held in the local language; and Dr Runcie greeted the crowd at the beginning of his address. He reminded them of the mission of the Church today, saying: "Without evangelism, the Gospel would soon become no more than a relic from a forgotten history."

—*The Church Times*, London

A COMMUNION MEDITATION

IT WAS AN AWFUL DAY. Noon-time. The rain had been falling for about two hours, long enough to mix with the snow, which had been sitting in the gutters and on the sidewalks for over a week, to create a brown mush and giant puddles wherever you went. I walked out of the subway station at Fulton Street, in Manhattan's downtown financial district, and thought that this would have been a better day to stay home.

As I walked around the block to the entrance of St Paul's Chapel, I was accosted by the noise of the city. An ambulance tried to make its way through the narrow canyon of Broadway, splashing water and melted snow and ice on the people walking down the street. The week before, in an ethics class behind the iron gates of the seminary, we had been discussing violence in the world, including the violence done to nature. "What more violent way to treat God's

creation, than to build a city," I thought.

I went into St Paul's to pray, and to attend the noon Celebration of the Holy Eucharist. I was overcome with a real sense of awe. Built in 1766, this Chapel has seen it all. George Washington really was here—often, when New York City was the young country's capital. Other presidents worshipped here, some are buried here. Kings and Queens and Archbishops had worshipped here. A truly historic place. And here I sat. Gradually, other people arrived, until there were about a dozen or so. One man, rather unkempt and unshaven, had found a warm place to sleep, and his snoring filled the sanctuary. Young tourists, with backpacks and ponchos roamed the aisles. And all the time, the horns and sirens and shouts of people from the streets came in through the open doors, and the rumble of the subway trains.

The Service started. Very simply. One priest, one deacon. No acolytes or choirs. Just a few people gathered together, gathered in the name of the One who loves us all. The Gospel was announced. Everyone stood up, except for the man sleeping. The verger went over, shook him, and he stood too. More noise from the streets. A sermon. The Peace of God. The noise of a subway.



Douglas Nissing

We were all gathered closer now. Business women and men, visitors, a few who were obviously regulars, several who were not. The old man in back no longer slept. The leaders of the Service went to the Altar for the Holy

Communion. Very simple, one chalice, one paten. Then, I paused. And listened. Something was different. "Holy, holy, holy, Lord God of Hosts." The noise was gone. A few sounds still, but no horns, no sirens, no loud bangs, bumps or rumbles. "Take, eat: This is My Body..." A church bell rang. And I could hear it. It was as if the whole world had stopped. In that moment of Eucharist, when God's presence among us is most imminent, the confusion of the city seemed to step aside.

Two or three (or more) of us had come together in the name of Jesus, and God made himself known to us, and revealed a part of himself to us. That is the core of the Eucharist. Not the music, not the liturgy. The Presence.

The Service ended. The people departed. A couple of people walked in, sat in a pew and enjoyed the warmth and dryness the Chapel offered. The lights dimmed, and I returned to the streets, to the noises and the hustle, to be faced with the pain and realities of this world. Yet with me I felt that Presence linger, to be carried out among the Children of God.

—Douglas Nissing, The General Theological Seminary, New York City, in the Newsletter of Emmanuel Church, Webster Groves, Missouri

HOW TO GET WHAT YOU WANT IN THE HOSPITAL

I WAS REMINDED by a patient recently that people sometimes have trouble communicating with doctors and hospital people. We tend to live in our own private world and talk our own private language. Let me offer a crash course in how to get what you want when you are in the hospital.

First and foremost, remember that everyone in the hospital is on your side. That may be hard to believe, but is true. We want you to get well and we want you to feel as good as possible while you are getting well.

Please try to be polite when you make your requests and ask your questions. Many things that your nurses have to do are not pleasant and they can sometimes get somewhat tense. Normal courtesy and a smile can work wonders with a tense nurse. Normal courtesy is different when you are in pain, but I promise you that it is worth the effort.

If you are having trouble getting answers or even getting to ask your questions, write them down. Keep a list of questions and ask

your doctor or nurse the next time they are in. If you are often dozing when your doctor comes, post the list of questions on the door so that he can see them when he comes in.

Hospitals can be maddeningly slow sometimes and you may have to wait longer than you like for something. But sometimes you may need to be assertive to get what you want, especially if everyone is busy. If you will be pleasant, polite and persistent in reminding your nurses of what you need, they will get it for you. That of course doesn't apply to the things they tell you right off that you can't have. If your doctor has put you on a low calorie diet, no amount of persistence, pleasantness or patience will get you a double banana split.

While these ideas sound simple, and are, they are very important and often overlooked. Hospitals are not perfect and neither are those of us who work in them. But we are doing our best to do what is best for you.

—The Rev James A. Hazel, Chaplain of All Saints' Hospital, Diocese of Fort Worth

ON BEING BORN AGAIN



IN RECENT YEARS one has come to hear the phrase: "I am a born again Christian." This usually applies to sincere, holy people who have had such a remarkable change in their lives that it can almost be described as a new birth.

It may be an experience of 'conversion', or a wonderful, joyous experience of being filled with the Holy Spirit. When Jesus encountered Nicodemus he said, "Except a man be born again he cannot see the Kingdom of God." Nicodemus replied, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jesus replied that He was not talking literally about re-birth, he was talking about re-creation. Nicodemus wanted to be changed but he could not change himself.

IT IS QUITE REASONABLE to refer to a vital spiritual experience as a rebirth or re-creation. God can provide those experiences throughout our lives, but we need to remember very carefully that they are in fact appropriations of our new life in Christ in Holy Baptism, strengthened in Confirmation and nourished in the Holy Communion. Baptism is the experience of being "born agāin" and it cannot be repeated. We can, however, joyously reaffirm our life with God in Christ as we receive grace and new insights into the wonder of his abiding love.

—The Diocesan Link, Diocese of Bloemfontein, Church of the Province
of Southern Africa

PRAY TV

TELEVANGELISM, often nicknamed "Pray TV", is not simply religious broadcasting. It is a highly organized use, for ostensibly religious purposes, of modern media and marketing techniques. The broadcast (usually videotaped, and sent through network, cable, or satellite) is backed up by phone banks and computerized direct mail solicitation. The audience, or "market," is precisely identified and aggressively contacted. The broadcast is precisely geared to the audience and almost always consists of simple evangelical messages in an entertainment format, interspersed with appeals for support. The centerpiece of the operation is the televangelist—a photogenic person with a powerful personality who can project himself effectively through that medium.

Impact is difficult to measure. The televangelists claim to be reaching 'the lost', but independent studies suggest that the audience consists chiefly of the already-convinced. Pray TV seems to have little measurable effect on local churches, whether positively or negatively, but it has become a political force.

Local churches and denominations rarely try to compete with televangelism. The most ambitious attempt so far has been the Southern Baptist Convention's American Christian Broadcast System (ACTS), now \$8.5 million in debt and reorganizing.

Television is not, as some say, a mirror of America. It is a mirror of how America is perceived by people working in communications who live in Los Angeles and New York—and that's not most of America.

The movement of Pray TV in a political direction was a surprise, but it makes sense. Its audience is composed partly of people who feel left out—and communication is power! Further, Pray TV has few ways to involve its audience. You can watch and send money. Beyond that, there's not much. It does not develop community, but only a mailing list. It is controlled by the evangelist and his staff. It does not educate. Ministry is limited to telephone counselling. It cannot offer Common Prayer and the Sacraments. The viewer is passive.

The political component of televangelism may be a Pandora's

Box. Hispanic televangelist Luis Palau (Portland, Oregon) worries that incessant fund-raising and political involvement identifies televangelists in the public mind with greed, not with Jesus Christ. Maintaining, as some do, that God endorses this candidate and not that one is a highly dubious enterprise. There are civil issues, too: what about tax-exempt groups which operate as minority political parties? Finally, broadcast images are fragile. What happens when a

televangelist makes a significant error in judgment and begins to be perceived as manipulative and error-prone rather than as trustworthy? From a Christian point of view, there is something basically wrong with a cult of personality. "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." II Corinthians 4:5.

—The Rev William Collins Morris, Jr., All Saints' Church, River Ridge, Louisiana

THE LORD'S DAY

J. C. PENNEY, founder of the chain of retail stores, is credited with the following statement: "If a man's business requires so much of his time that he cannot attend the Services of the Church, then that man has more business than God intended him to have."

James A. Garfield, 20th President of the United States, is a good example of not having more business than God intended.

During the first week of Garfield's presidency, a member of his cabinet insisted that he should attend the cabinet meeting which had been called for 10:00 Sunday morning. It was a matter dealing with a national crisis, but Garfield refused on the grounds that he had

an appointment.

The cabinet member insisted that he break his appointment since the Sunday morning meeting was of national importance. Still Garfield refused. Then the cabinet member remarked, "I should be interested to know with whom you could have an appointment so important that it cannot be broken."

The President replied, "I will be as frank as you are. My engagement is with the Lord, to meet Him at His House, at His Table, at 11:00 tomorrow, and I shall be there."

President Garfield kept the Lord's Day, the crisis passed, and the nation survived.

CONVERSION

CONVERSION: The ever present need for each of us to daily turn ever closer to our Lord: to take those key moments of our faith experience and call them to mind and soul during the dark times of struggle and doubt and suffering.

St Paul is an example of one who experienced an encounter with the Lord that was so powerful that it changed the very way of his life and faith. Yet he did not rest in that moment. Rather, he pushed on, growing in his faith through the sorrows and joys of proclaiming God's Word to the world. For while St Paul could look back to that Damascus Road experience as the foundation of his life in Christ, he was aware of the need to daily build on that foundation so as to live more abundantly in Christ.

Dag Hammarskjöld, the Swedish diplomat and mystic, kept a personal journal that dealt with his life of faith. He began the journal in 1925 with the following poem:

I am being driven forward
Into an unknown land.
The pass grows steeper,
The air colder and sharper.

A wind from my unknown goal
Stirs the strings
Of expectation.
Still the question:
Shall I ever get there?
There where life resounds,
A clear pure note
In the silence.

A significant experience set him on the path of conversion and faith, a path that he would later call "The Longest Journey", a path which he would daily travel for the rest of his life.

Conversion: It is neither just a one time event, nor just a gradual turning towards the Lord. Rather, it is both. And the danger for us is to rest in the one time event, failing to grow in faith; or to struggle in our growth daily failing to draw on the significant faith experiences of our past.

The Longest Journey: As Christians each of us is on that journey. Recall it, live into it. Press on to make it your own, because Jesus Christ has made you His own. Amen.

—The Rev Gregory E. Griffith,
Vicar, Holy Trinity [Old Swedes]
Church, Wilmington, Delaware

For ye are the body of Christ...

A PATTERN OF PASTORAL CARE

SOME OF YOU may be wondering about the future pattern of pastoral care at the Cathedral. It is my hope that a strong network will emerge which will serve all the various constituencies here.

It might be helpful to give something of an overview of the recent history of pastoral care in the context of the common expectations of the culture in which we live. The "mainline" churches have generally had a view of pastoral care which was, until recently, very individualistic and narrowly therapeutic. At the same time these Churches (and the Episcopal Church among them) have been losing their social influence. It seems that the Church-at-large is no longer able to "form" a people. I think it is disastrous when the Church understands itself as merely providing services for a particular clientele. Pastoral care has often been understood as one of the "services" of the Church is supposed to provide. We all have "needs" and these "needs" are supposed to be met.

The Church needs to recover her vocation as a body which self-consciously forms community. Something terribly diminish-

ing happens when the Church gets into the business of merely delivering "services." Often the last thing a person seeking pastoral counselling wants is real change. They want to make sense out of a private world. We are all, to some extent, what Robert Bellah calls, mystical types. He means this in the unflattering sense of individuals looking for a private set of meanings. Members of this type are uprooted, dedicated to individual growth. They dislike authority and have a pick-and-choose approach to truth. This type does not want to be formed by a tradition into a community. The project, above all, is the self.

I believe "the self" is very important but what I seek to model at Grace Cathedral is a community in which each member is concerned for the others. We are all called, to some degree or another, to care for each other. The clergy are not sort of pastoral or spiritual short-order chefs delivering fast food. I hope to see the Cathedral draw people into community life by helping us move from "me" to "us," from "I" to "We".

—The Very Rev Alan Jones, Dean of Grace Cathedral, San Francisco

THE HEALTH, HAPPINESS, AND ENTHUSIASM OF THE CLERGY

ONE OF THE MOST IMPORTANT resources to the mission of the Church is the personal and professional well being of those who exercise the ordained ministry.

I was talking to a fellow bishop recently about a mutual friend, a man in mid-career, rector of a fine church, one of the most able and attractive ministers I have ever known. Recently he came to this bishop and said, "I've had it. I'm sick of the ministry. I'm burned out. I can't face my people any more; I haven't got anything for them." Then my brother bishop said something that has stuck in mind: "Alden, he has lost his passion; his heart for ministry has died, he's lost his passion for it."

This article is addressed to both the clergy themselves, and to the vestries and wardens of our congregations who are most immediately responsible for the good stewardship of the most important resource to the church's mission. Be responsible for three things in the personal and professional care of the minister.

1. **Health**—Our bodies are the temple of the Holy Spirit. How we

care for them is an expression of the way in which we honor God. If we casually or wantonly abuse our bodies, whether by the abuse of toxic substances, overeating, failure to provide ourselves with suitable exercise and enough rest, we are not only depriving the ministry of the bodily fitness it requires, but we are also communicating a spirit of callous indifference to the most precious gift that God has given—the physical body of our very being.

I have charged the clergy with the responsibility for regular annual medical physical examination, to be reported to the Bishop's Office only that it has been done.

I expect that the wardens and vestries will continually encourage their clergy in positive health habits; providing in sensitive and appropriate ways the kinds of help and resources we all need for our physical well-being. I expect that it shall be a policy of each church to see that the annual physical examination is done.

2. **Vacation**—Clergy, by their nature, are workaholics. Their work is not ordered by regular hours,

and it is never done. Clergy, by their nature are helpers; and wherever there is need they have the need to go and do.

But our Lord himself found time to go away; to pray, to reflect, to be refreshed in mind and spirit. We dishonor Him and the ministry to which He has called us if we do not do the same. But I am continually distressed to hear clergy tell me that they haven't taken a vacation in so many years; or that they seldom take a day off. It is with a false sense of dedication that they feel they must continually work.

When we look at other professions, we see that the norm is a five day working week, with Sundays and most of Saturdays as time of rest and recreation. For just about everyone else the weekend is free to be with family and friends; but for the clergy whose children and spouse are available for family, this is the busiest time. The same is true for holiday—Christmas, Easter, Thanksgiving—when others are free of work obligations, the clergy person is overburdened with special services and special concerns of ministry. If there is not compensation in other ways, the minister has short-changed family and self, and a bitter cost will be paid.

If you consider the normal working schedule...two days off a week for an annual total of 104, plus six holiday, making 110, in

addition to two weeks vacation, (an additional 10 days,) making a total of 120 days per year. The clergy's schedule should be, at minimum, one full day off per week; one full calendar month vacation per year; 48 plus 31 plus 3 of the normal six holidays make a total of 82 days per year. Add to this 10 days to be available at random throughout the year for special times of needed rest or family functions.

I expect that the wardens and vestry will insure that their clergy are taking this minimum amount of time away from the obligations of their pastoral work. There shall always be the emergencies that interrupt planned time off and vacation. The clergy will be responsible to these, but I urge the lay leadership to make sure that they are not short-changing themselves and their families. Their time of retreat and recreation is to fill the well from which is drawn the fresh water of vital ministry. We dare not let the well run dry!

3. Continuing Education—

It is essential to vital ministry that the priest or deacon be excited and enthusiastic about ministry. There needs always to be a spirit of challenge, of wonder, of search and study, better to understand and do the work to which our Lord is calling. It is absolutely necessary in order to keep one's passion alive—on fire for ministry.

I cannot overemphasize how important this is. If the Church is to present a credible and persuasive challenge to the minds and souls of contemporary people, its leadership must be on the cutting edge.

It is one of the most important resources to the mission of the

church—the personal and professional well-being of those exercising the ordained ministry. Let us all together be good stewards of this precious resource.

—The Rt Rev Alden M Hathaway,
VI Bishop of Pittsburgh, in the
diocesan paper

OLD BOOKS

LAST WEEK I BORROWED my husband's car for a few hours. As I sat in the car checking my list of errands, I noticed his Prayer Book and Bible were on the seat beside me. The week before had been Holy Week, and he had many extra calls to make, along with taking Holy Communion to our shut-ins who were unable to attend the public services. After only a few years in the ministry, those books were already worn. The markers were frazzled, the gold cross on the Book of Common Prayer was beginning to fade, and his Bible was beginning to lose its binding.

It occurred to me that those worn books represented my husband's ministry. This priest had shared God's Word and administered the Sacraments for many in need. In a few short years he had used those books so much they were beginning to age. At Church

that evening the Collect read: "Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new." I remembered those old books.

God's Word will never grow "old" and will never "wear out." We will always be in need of it. Suddenly, those old books became very precious to me. They were signs of my husband's labors. They were the signs of the living God at work in His world. Someday those books will have to be replaced, but the truths they contain, the promises they give, and the living Saviour they offer to a dying world, will live on and never grow old.

—Mrs. Paul David Rietmann, St
Luke's Church, Mineral Wells,
Texas

THE INCLUSIVENESS OF THE CHURCH



LAST YEAR WHEN I was flying home from some meeting or other, I met a man who was eager to tell me about his Christianity. He loved the Lord and felt that he was obliged to tell others about his relationship with God. I asked him what Church he belonged to, and was informed that he did not belong to any Church and, in fact, did not attend Church. I asked how he worshipped. He said that he read Scripture daily and prayed. I pressed the point, "But why don't you go to Church to worship with others, didn't God say it is not good for man to be alone?" "Oh," he said, "I'm not alone. I have my family, and friends. Besides I have not been able to find a Church that has high enough standards, where only those who take the gospel seriously are welcomed. So I've found it best just to relate to God by myself."

He seemed to be a good man, and wanted to be a good man. But there was something lacking in his view of Christianity. Driving home

from the airport, I thought about him—his eagerness to share his religion but his unwillingness to share in a community of people who did not seem to meet his standards.

Here was a man who in a way lived his Christian life as a protest against the Church. Some might say he was self righteous. Others might agree with him saying, as we have all heard, that the Church is hypocritical. For myself, I think he lacked a proper vision of what the Church is called to be. But let me tell you about another person who lived out her life as a protest against the Church, yet not because it was not pure enough, but because it was not common enough.

Simone Weil came from a very wealthy French Jewish family, and although she was highly educated, preferred to work and live among the poorer laboring people. She picked grapes and worked in the Renault auto factory just to be among the common people. But the other thing that makes her so interesting is that she was a con-

vert to the teachings of Christianity. She was a gifted writer who wrote nothing for publication. Her writings consist of journals commenting on her life as a worker, and her letters to her spiritual director. I mention her because even though she was a devout and earnestly believing person, she refused baptism. She wrote this, "Christianity is catholic by right." By that she meant universal and inclusive in its teaching and doctrine. But she goes on to say, "It is not so in fact, so many things remain outside it, so many things that I love and do not want to abandon, so many things that God himself loves because they would not exist otherwise. That is what keeps me from crossing the threshold of the Church. I am sticking close to the things which cannot enter her portals."

Simone Weil was also a witness against the Church on behalf of Christianity. She withheld herself from the Sacraments of God, Sacraments she dearly would have received, to tell Christians that the Church was not what God intended it to be. She recognized that an exclusive Church which would separate her from common things and common people was somehow contrary to God's universal love.

The Church can never set herself up over the rest of humanity,

as if somehow better. If anything, we must see ourselves as God's gift given for humanity, a servant people. To do this, the one thing that we should always keep in mind, the thing Simone Weil understood, and Jesus understood, is



The Rt Rev Richard F. Grein

that the Church in order to be God's true instrument on earth must always reflect His inclusive love. Love of the common and ordinary. To do this, the Church must not set itself up over against humanity, but must identify itself with it, as did the Church's Master.

Such a vision of Christianity is nobly summarized in the words of the great priest-poet, John Donne. He comments on the meaning of a

tolling funeral bell and says: "The Church is Catholic, universal, so are all her Actions; All that she does, belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that Head which is my Head too, and engrafted into that body, whereof I am a member. And she buries a man, that action concerns me: All mankind is of one Author, and is one volume; when one Man dies, one Chapter is not torn out of the book, but

translated into a better language; and every Chapter must be so translated." Then he says: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away from the Sea, Europe is the less. Any man's death diminished me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

—The Rt Rev Richard F Grein, VII
Bishop of Kansas

FOLLOW ME?

THE REV BILLY GRAHAM tells of a time early in his career when he arrived in a small town to preach a sermon. Wanting to mail a letter, he asked a young boy where the post office was. When the boy had told him, Dr Graham thanked him and said, "If you'll come to the Baptist church this evening, you can hear me telling everyone how to get to heaven."

"I don't think I'll be there," the boy said. "You don't even know your way to the post office."

—*Bits and Pieces.*

My house shall be called a House of Prayer...



ON THE DEDICATION OF A CHURCH BUILDING

WE ARE GATHERED TOGETHER to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing. What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins. The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God's grace.

—St. Augustine, Bishop of Hippo 354-430

ON BEING AN EPISCOPALIAN

The following is one insight on why so many adults have *chosen* the Episcopal Church. You might like to share it with one who is a searcher and could find a home in the Episcopal Church.

1. *Worship* that brings you in, instead of putting you on the sidelines.
2. A *theology* that demands our intelligence rather than ignoring it.
3. A *willingness* not only to tolerate but to celebrate differences.
4. A *heritage* that takes the Bible very seriously but is not bound by literalism.
5. A strong sense of *community* in which our consensus is in Christ, not to a conformity of opinion.
6. A devotion to the *Biblical Sacraments* instituted by Jesus which evoke awe and mystery instead of factual explanation.
7. A sense of *ministry* that is rightfully the obligation and privilege of every baptized person.
8. An insistence upon *morality* [what is good and loving] and an avoidance of *moralism* [salvation by code and not by Christ].
9. The heritage of *Apostolic faith* in the Gospel of Jesus Christ and in the *Apostolic order* given to the Church by Him.

—The Rev Canon James R McLean, Canon Missioner, Diocese of Arkansas



Grace Church, Siloam Springs, Arkansas, 1979



PARISH AND DIOCESAN newspapers of the Episcopal Church to "bring your unchurched friends to Church. The following is the careful work of the Evangelism Committee of the Episcopal congregation in the United States [whom are communicants]. It is easy to take Church growth seriously.

St Luke 19:5b-10:

"...to seek and save the lost."

St John 1:45-46:

"Come and see."

St

"Sir, we

<p>**Voice from the Pew used by communicants to alert parish to specific unchurched persons</p> <p>Letters with return postcards to new movers into neighborhood</p> <p>Door-to-door search for those with no place to worship</p> <p>Telephone calls to new movers if no post-card returned</p> <p>Advertisements seeking enrollment of unchurched in inquirers' classes</p> <p>Evangelism Prayer Support for the nearby unchurched and for all those identified as being in the PIPP at any stage</p> <p>Annual patronal festival as a specially focused time to search for the unchurched near us</p>	<p>Invitations to the unchurched who seem willing on door-to-door searches</p> <p>Follow-up on post-cards returned by new movers into our neighborhood</p> <p>Neighborhood signs and posters to help those wanting to come to find us and where to park</p> <p>Short-term (3 months) mailing list for receipt of the newsletter for the willing</p> <p>Appropriate ads on TV, radio, print media and poster</p> <p>Encouragement of communicants in asking unchurched friends to visit along with them</p> <p>Friendship Evangelism</p> <p>Neighborhood Meetings to which communicants can invite their interested, unchurched friends</p> <p>Annual patronal festival as a special event to which communicants may invite their willing unchurched friends</p>	<p>Welcoming new visitors</p> <p>Ushers assisting and guiding</p> <p>Parking Committee in the immediate vicinity</p> <p>Special follow-up using the Verger's special interest</p> <p>Every other reception a community</p> <p>Same-day Voice from the Pew and suggestions</p> <p>Stocking of the pew</p> <p>Sunday Invitations to new telephone</p> <p>Coffee hour identified visitors</p>
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****Newcomers' welcome pew folder**

THEY COME

encouraging members of the Episcopal Church to a Service of the Church. That may and will decide whether that family assimilated into the life of this great and faithfully executed PIPP* program of St. Philip in Atlanta, the largest in a membership of 5,826 [4,696 of any sized congregation willing to



; Jesus."

*Acts 2:37b-42:
"What shall we do?"*

*Ephesians 4:11-13:
"We shall become mature people."*

to help	Inquirers' / Confirmation Classes for the unbaptized
ification	and the unconfirmed and interested others
rs	Newcomer Parochial Involvement
bers help	sheet for distribution after
ad aid of	completion to groups of interest
	to the newcomer
persons	Newcomer Evangelizing, Holy
r	Baptism, Confirmation
ch by	Involvement of newcomers in at
e	least one cycle of
visitors	Foyer Groups
	Baptism of infants of those adults
	being baptized
isitors'	and confirmed and initial
	sign-up for Church
ation	School/Youth Program
the Pew in	Opportunity for all inquirers to
asis	critique our efforts
k service	at helping them become part of
	the parish family
	and make suggestions for
	improvement

Regular corporate worship with the parish family.
Bethel Bible Series as additional recommended
Christian Education for newcomers
Walk in the Spirit Classes with gifts identification
Regular continuing Christian Education classes and programs
Participation in ministries and training for ministries
a indicated by gifts identification process
Participation in small groups of the parish
Those so led, as a category of ministry, feed back into the staffing of the Parish
Incorporation of Persons Process at the several stages

*PIPP stands for Parish Incorporation of Persons Process

NOTHING DEADLIER THAN SEX

IT ALL BEGAN to add up.

One day *Manhattan, Inc.* magazine reported that over-the-counter sales of "adult" magazines were way off. In several months of 1985, for example, *Playboy's* newsstand sales dropped 30 percent.

One day a chaplain told me that in the pediatrics ward of his hospital 76 infants were dying of AIDS.

One day a person told me that he was carrying the HTLV III antibody. And he said, "You know, I might end up having sex and killing someone."

One day I was standing in the corridor of a hospital waiting to visit a patient when a doctor stopped to chat. He remarked how wrong our sexual revolution was. It advertised that sex was free and an inviting arena to enjoy almost endlessly without consequences. Now the casualties are pouring in. The myriad divorces that flirted with sexually "open marriages," the thousands of AIDS victims at the beginning of an epidemic, and the hundreds and thousands of abortions, primarily for convenience.

All of a sudden it dawned on me that there is nothing deadlier than sex. The popular culture of the moment had aroused a civilization to march off in a mood of emancipation. Now the survivors and the wounded are returning as disenfranchised liberators from a failed crusade. Not long ago we were reading books about "God is dead." Now the book on the shelf is *Sex is Dead*.

Perhaps I am guilty of overreacting, but I even go further. I have a hunch that the last institution around at this moment having a high doctrine of sex is the Church. We still believe that sex is a good gift from God. But it needs to be in context of a committed, loving, continuing relationship.

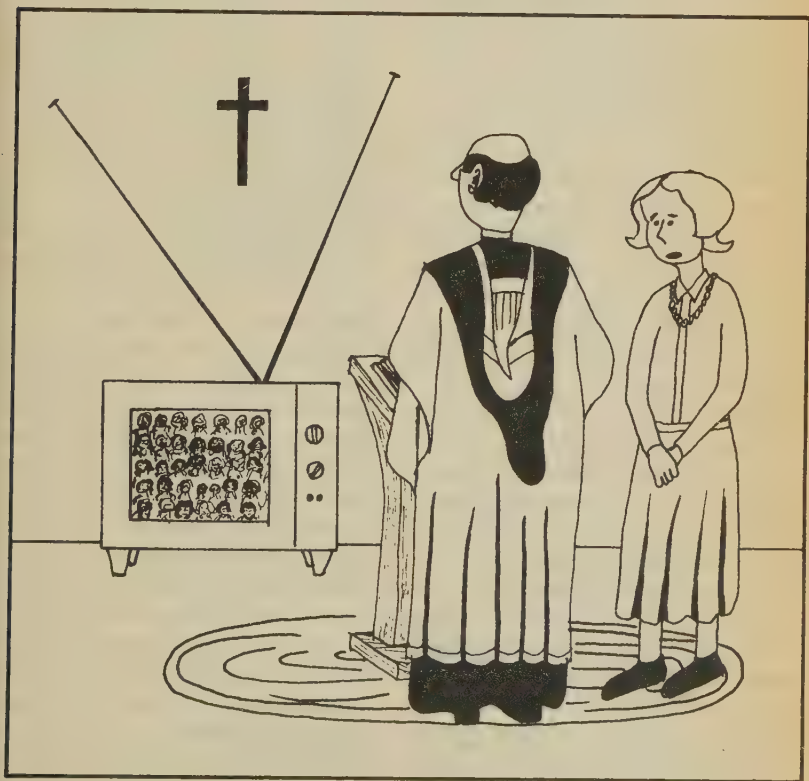
That old-fashioned thought seems almost revolutionary at this moment. An idea whose time has come. In the old days of promiscuous sex our little doctrine of sex seemed pale and tame. Now it seems like the most attractive and liberating sexual attitude around.

Sex is complicated. Enormously so. There are shadows of fear that sex might cause life and it might

cause death. There are psychological shadows of morality which hint that sex at this time might have a hidden touch of evil. And despite all the labyrinths of lurking distortions, it can all be so simple and so good. Where there is an ongoing relationship of caring. Where there is a sense of humor. Where there is a sense of

mutual dependency. Where there is a sense that God has given sex as a good gift, then there is nothing lovelier. But when it is merchandised as a commodity for instant gratification, there is nothing deadlier than sex.

—The Rt Rev William E Swing, VII
Bishop of California



"I don't think that's what they mean by T.V. Evangelism."

THE SISTERS OF ST ANNE

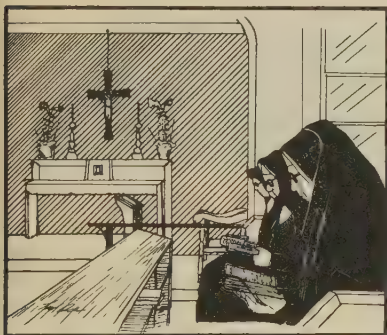
THE ORDER OF ST. ANNE is a community of Sisters of the Episcopal Church, dedicated to a life of prayer and the care of children and good works beneficial to all peoples. In 1910, the Rev. Frederick Cecil Powell, S.S.J.E., gathered abandoned children from the streets of Boston and founded the Order in Arlington Heights, Massachusetts. The Order grew rapidly. Convent houses were opened in Boston, Mass; Kingston, New York; Denver, Colo; Oneida, Wisc; Chicago, Ill.; Emsworth, England; the Philippines and in China. Today Convent House in Lincoln, Mass., provides a home for handicapped girls and women. The Sisters perform in the role of mothers, nurses, teachers, and friends to the handicapped residents. The Convent in Arlington Heights works with emotionally disturbed girls, bringing the love of Christ into their lives at whatever level they are able to accept Him. The Sisters in Cambridge, Mass., conduct a kindergarten school and a convalescent home for elderly ladies. St. Anne's School in Denver, Colo., provides excellent primary and secondary education, including religious and moral instruction to boys and

girls, with special emphasis on instruction of children with learning difficulties. Small classes are featured beginning with a Montessori pre-school and continuing through elementary grades to a new junior high program.

THE CHICAGO CONVENT is called to parish work in our own parish, The Church of the Ascension, and to other parishes in the Diocese of Chicago in any way that we can be of service. In this latter area, the demand is great with the potential of ministry by the Sisters being almost unlimited. The Sisters currently teach Church School and Religious Education at different parishes in the Diocese and also teach various subjects in Parochial Schools. They also conduct retreats and quiet days, give lectures and talks on the Religious Life, assist the deaf and handicapped in sign language communication, read lessons at various services, participate in seminars pertinent to Religious Life, and conduct Vacation Bible School during the summer.

THE SISTERS CONDUCT a guest house on the grounds of the Convent. Out-of-town families, whose loved ones are hospitalized, are welcomed to stay over-

night while visiting the hospital. The guest house, called Bethlehem, is also used as a retreat and "quiet day" center for Associates, Tertiaries and Friends. Visiting Bishops and Priests often make their residence at Bethlehem during conventions and conferences.



ACCORDING TO THE RULE of St. Anne, the two chief requisites of a Sister of St. Anne are: a love of prayer and a love of children. Each Sister binds herself to be, as far as in her lies, "a mother to God's Children".

EACH SISTER HAS a fixed period each day for meditation, for spiritual reading, and for intercession. All Sisters share in the work of the house. A Christian women desiring to become a Sister of the Order of St. Anne is required by the Rule to present a certificate of health, both physical and mental, from a medical doctor, and a recommendation from a Priest. She must be single or a

widow without responsibilities, financial or personal. There are no specific educational or financial requirements—the first consideration being the general fitness of the aspirant for the life of the Convent. In addition, each aspirant must be baptized and have been confirmed for at least two years.

ASPIRANTS ARE WELCOMED to the Convent for a visit (a week-end or a few days) at their convenience. This is to be followed by a longer visit of a week to ten days. If the desire is to go further, the training period of Postulancy begins and continues for six months or more. If the postulant and the Reverend Mother are of one mind, the Novitiate period of two or three years begins, during which time regular classes are conducted. As the Novices share in the life of the Community, their training is practical as well as theoretical. At the completion of the Novitiate, the Novice, if elected by the Chapter, is admitted to renewable vows for three to five years. After this period she may be elected for Life Profession. No Sister under the age of 25 may take Life Vows.

OUR BLESSED LORD says to all His disciples, "Come and See". Will you? If you can prayerfully say "yes", please contact The Reverend Mother Superior, Convent of St. Anne, Chicago, Illinois

In the service of the Church...

SAINT DEINIOL'S LIBRARY



DO YOU WANT to study some aspect of the Faith? Have you some reading to do or a special project on which to work? Is there a new field of inquiry you want to investigate? Have you a course of sermons or addresses to prepare? Do you need access to a wide-ranging Library specializing in theology? Are you thinking of arranging a conference, reading party, or a special study project? These are just a few good reasons for using St Deiniol's. Clergy and laity, men and women, young and old, individuals or groups, are welcome for periods from a few days to a sabbatical year.

St Deiniol's Residential Library is a unique academic institution and the brilliant conception of its founder, the Rt Hon W.E. Gladstone. Throughout the long years of his public life, the great Victorian Prime Minister drew strength from the peaceful days he spent among his books at Hawarden, and it became one of his cherished ambitions to create a foundation where others could share this privilege. He set up the trust in 1896, its purpose being the "advancement of Divine learning," and by the time of his death in 1898 this center for Christian studies was already in being. The present magnificent building was erected as a national memorial to this outstanding Churchman.

—For further information contact The Rev P.J. Jagger, M.A., M.Phil.,
FR. Hist. S., Warden and Chief Librarian, Deeside, CLWYD CH5 5DE,
ENGLAND.

Take thou authority to preach the Word of God...

A WORD ABOUT SERMONS

I'M JUST GETTING BACK into preaching. After 15 years of almost every week sermon preparation, I've had a six month breather.

Getting distance from it for a while has helped me to see some things more clearly. For one, I see better that preaching is a very complex matter. It is a form of communication uncommon in our day. It is one-way conversation that wants to be a dialogue. It is based on a sense of authority (Biblical and ordained) in a time when such authorities are not automatic. It is an attempt to hold up the Good News to a rich diversity of people, coming from many directions, with differing needs, distractions, doubts and hopes and offered by a preacher who may or may not be up to being clear, deep or focused that morning.

I'm more aware too of the difficulties of religious language. Such language is short hand for remarkable experiences of God and self. But it is often very hard for 20th century types to use ancient words and phrases to give expression to their experience (or lack of it) of God. We come at times with clear needs and deep questions, and hear only foreign words, remote and dulling language. Preaching needs to translate old images and words into ones we can recognize and use.

To be authentic, the preacher has to be not only a believable member of the human race, but also one who has been given the skills and set apart with time to bring together the Biblical story with our own story in ways that God's grace, God's healing and empowering can happen. Preaching can be a means of grace, an event of encounter with God and self.

Like most matters of faith, preaching is meant to deepen questions more than produce answers. No preacher can work it all out for you. Responsibility and decision rest in your lap (or heart). So when we as preachers are doing our job, we are holding up the light of God's Word (with a minimum of our own light) in ways that leave you the work to do, the response to make, the new questions to bring, the new hope to act upon.

—The Rev Richard A. Bower, Trinity Church, Princeton, New Jersey

THE LOVING FIRE OF GOD

WE CAN NO MORE ESCAPE from the idea of fire in Christian thought than Cranmer, Latimer, and Ridley could relinquish their martyr flames four centuries ago. Our God is a consuming fire; He is "like a refiner's fire;" the Spirit descends in tongues of flame upon the Apostles, and materializes to Moses in the form of a burning bush. The slender flames of candles rise, a natural part of our ecclesiastical furniture, to proclaim our heart's desire for heaven above, and to remind us that we are called to burn with inextinguishable blaze for God. Shadrach, Meschac and Abednego endured the classic ordeal by fire, but for every serious disciple of our Lord today there is a crucible, a sifting of bone from marrow, heart from flesh.

And yet the flames are not always those of hell, or of destruction. In a daring reversal of images, John Bunyan in *Pilgrim's Progress* actually makes fire and flames the symbol not of hell, but of the grace of God. It is the Devil who seeks to put out the fire, but Christ, "with the oil of his grace, maintains the work of grace" within the heart. In our own Scriptures, the flames cannot destroy the souls of those

who believe; and the three heroes of the Book of Daniel saw also in the fire a fourth, one "like unto the Son of Man." God was present, even in the flames. Present, and strong to save. Able to quench the heat, deliver from the inferno. For this is eternal truth, that the God of Abraham, Isaac, Jacob and modern man is present in, controls, subdues and outburns any fiery trial mortal man can undergo. In the flames the Living Water cools and quenches; from the ashes, the gold remains.

Despite the terrifying images of hellfire in Old and New Testament, and notwithstanding the warning of eternal holocaust for the ultimately cynical, our Christ is forever the Jesus of Jacob's well, pouring out such living water as will quench all thirst, drench all flames, transform arid desert into fertile valley and fruitful ground. Pray God He may likewise cool all our smoldering anger and resentment, make His liquid presence known in our fevered desires. Else we are lost.

For our confident humanism can never alter the Creator's wise redemption, never stamp out the sparks of God's grace, never vaporize the figure of the Son of Man

standing by the well and in the furnace. God remains eternally sovereign of all the elements, earth, air, fire and water; greater than any, but present and creative in all. Burning sun, rushing wind,

flowing water, mother earth: let all things their Creator bless, and worship him in humbleness, Alleluia! Amen.

—The Rev Dr David Yarrow,
Editor, Montreal Churchman

When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

The Hymnal 1982, No. 636



BY WILL AND DEED

*THE FORK CHURCH, St Martin's Parish in the Diocese of Virginia, received a gift on the occasion of its 250th anniversary of this symbol of faith which "guided its founders and bestowed Church life to generations of the faithful over the centuries."

*THE DIOCESE OF MASSACHUSETTS has received two sizable and unexpected bequests, for the support of ongoing missionary work. George H. Brooks, Jr, of Hancock, New Hampshire, left to the Diocese 20 percent of a trust and 20 percent of the residue of his estate for a total give of \$380,000. A bequest by Mary Cur-

tis of Hamilton to the Diocese will establish a trust in her name of approximately \$600,000.

*ST NICHOLAS PARISH, Paradise, California, received a gift of property appraised at \$79,000 from the estate of Harry T. Murray. Mr Murray was the originator of the tradition of making thousands of small dogwood crosses which are shared with visitors to the parish, reports the Rector of Paradise, the Rev Stephen T. Beal.

*ST. ANDREW'S-SEWANEE SCHOOL, successor to the Sewanee Military Academy, has received a bequest of \$150,000 from the estate of George Robinson Black, whose death was reported in the 1986 Lenten issue of TAD.

THE ART OF FORGETTING

ALL OF US have had the experience of forgetting something or some occasion. Sometimes I walk across a room and forget why. Once, under the strain of an examination for which I was not prepared, I couldn't sign the exam paper because—you guessed it—I forgot my name.

These little episodes with amnesia and lapses in concentration are usually reported with some hilarity but at the same time they are embarrassing and irritating. There is another side to it which is both larger and better. The truth is we have all forgotten a lot and it is by the grace and mercy of God that we have done so.

For instance, we cannot recall physical pain. Try as you may, you just can't bring it back. That is a blessing.

There are other kinds of pain. Most of my memories are good ones, even though I know full well that my life has had its share of all the emotional pains that beset the spirit of man. Yet, with the passage of time, a healing has taken place, and I don't carry around those supercharged moments which felt so awful at the time. Such moments are scattered throughout

one's life. Oh, to be sure, they can be dredged up again but only with considerable effort. We have a tendency to forget the bad and remember the good.

Some say that in order to truly forgive is also to forget. I would turn that around just a bit and say that to be forgiven is the first step in being able to forget. For instance, I have fond memories of those relationships in which forgiveness was instantly available and received as easily as it was offered. But I can't seem to put away those little pains that pinch memories of relationships in which I need to be forgiven and never was and probably never will be. That goes all the way back to childhood! Those little pains would no doubt vanish if we could go back over the years and work out those things.

For a priest, being able to forget is part of the art of serving well. Those who are in lay ministry should mark this well. One who ministers learns confidential things (I still call them secrets). Your mind can become a storehouse of secrets. Some of them are awesome. They were told to you because those who

bore them could not bear them alone. You can't either. You can give them to God and stop remembering them. Let them go.

God unloads our memory boat and lightens life thereby. We call it forgetting. We don't forget those secrets because they are not important. We give them to God and let them move out of our minds because they are so important.

I really should close now and do something. In fact I have a long mental list of things to get done today and will do them just as soon as I can find the keys to the car and the house and the office and the gate to Cathedral House. Then of course, I will have to remember where I parked the car.

—The Rev Canon C. Eugene Jennings, Diocese of West Texas

A BLESSED IDEA

IN A RECENT LETTER to all parishes in the Diocese of Alabama, the Rt Rev Furman Stough proposed that there be a one year moratorium on all parish and diocesan meetings. During this one year moratorium there would be a unified Bible Study in all parishes, a school of prayer in all parishes, and a daily praying of the Prayer Book Offices of Morning and Evening Prayer, along with the celebration of the Holy Eucharist each Lord's Day. As Bishop Stough writes, "The focus of the year would be to discern God's will for us as a corporate people. At the end of the year we would find a way whereby we could come together and share with one another what the Lord has revealed to us. It would be a magnificent year and I know that we would emerge a stronger people, better equipped to be His servants in the world."

I wonder if something like this could work for us in our parish? Often we seem to think that the mark of a "good" parish is how "active" we are, how many meetings we have, how many social events are held, how well organized we are. We forget that the call of Lord is not to be busy, but to be faithful. Would such a plan as Bishop Stough proposes make us a more faithful Christian community? It is worth thinking about.

—The Rev G. Truman Welch, St Mark's Church, Little Rock, Arkansas

IT'S THE POPE CALLING



ONE VERY FUNNY MOMENT during the meeting of the 28 leaders of the provinces of the Anglican Communion in Toronto this March came during a press conference being given by the Archbishop of Canterbury and his envoy, Terry Waite. Dr Runcie said, "We are not a legislative body. The Archbishop of Canterbury does not rule over the Anglican Communion. He calls the Anglican Communion together in its various forms." Just then the phone rang. "There's the call," quipped the Archbishop.

"It's the Pope," said Terry Waite.

"Just tell him to hold the line."

"He wants to know what Runcie's up to now."

"Tell him to wait a moment, then you'll be able to inform him."

—*Toronto Star*, via *Episcopal Times* of the Diocese of Massachusetts

WE RECOMMEND



§To bishops, priests, deacons, musicians, vergers, and others concerned with "matters liturgical": *A PRIEST'S HANDBOOK: THE CEREMONIES OF THE CHURCH*, by the Rev Dennis G. Michno with illustrations by the Rev Richard E. Mayberry. The forward by the Rt Rev James Winchester Montgomery, Bishop of Chicago, commends this manual for its soundness of liturgical scholarship as well as its reasonableness in presenting the Church's ceremonial at its best. Available from Morehouse-Barlow.

§To Church School superintendents and others responsible for Sunday School work in small congregations: writing *Seedlings*, P. O. Box 1062, San Marcos, Texas 78667 for a descriptive pamphlet of their flexible, biblically based, broadly graded curriculum produced especially for small Episcopal Sunday Schools.

§To congregations using the Office of Daily Morning Prayer as a major Sunday service: making note of the fourth paragraph on page 888 of the Book of Common Prayer when planning the service.

§To Altar Guilds throughout the United States: becoming familiar

with the work of the National Altar Guild Association [formerly the National Association of Diocesan Altar Guilds of the Episcopal Church] through its excellent newsletter, available at \$7 per year. Membership for a parish Altar Guild is \$25 annually and includes access to a wide variety of resource material, including everything from fine thread for Altar linens to information on such topics as "The Care of Gemmed Chalices." Further details are available from the president, Nancy Grandfield, 575 Vista Drive, San Carlos, CA 94070.

§To readers of books on the Church and the Christian Life: *PAUL: HIS LETTERS AND HIS THEOLOGY* by Stanley B. Marrow [Paulist Press]; *ON CHILDREN AND DEATH* by Elisabeth Kubler-Ross [MacMillan Publishing Company]; *DIETRICH BONHOEFFER: THE MARTYRED CHRISTIAN*, a collection of 160 readings edited by Joan Winmill Brown [Macmillan]; *STREAKS OF LIGHT*, a volume which enables the reader to experience the Bible as God's living Word, by the Rev Overton Sacksteder, available from Grace Cathedral Bookstore, San Francisco at \$4.95.



QUARTER WATCH

⊗ BEING EPISCOPALIAN is the name of conference to be held in Portland, Washington, June 27-July 2 which will explore the heritage of the Episcopal Church and develop resources to be used in helping others make the same exploration in their lives as Churchmen. Leaders will feature the Very Rev Roy Coulter, Dean of the Cathedral of St John the Baptist, Portland, as well as Bishops of the participating dioceses. Information is available from the Diocesan Resource Center, P.O. Box 12126, Seattle, 98102.

⊗ THE CANADIAN CHURCHMAN informs its readers that the Rector of the parish in Eye, England, spent 8 years searching the parish register for the name to match the initials HWP on the stone slab in his church. He finally solved the mystery. The initials stood for hot water pipe.

⊗ THE EPISCOPAL DIOCESE OF COLOMBIA has responded with a two-pronged response to the material, psychological, and spiritual needs of those whose lives had been devastated by the earthquakes in Chile and Mexico and the eruption of the San Ruiz volcano in 1985. Response included the establishment of an orphanage

to care for children whose parents were lost in the disasters. Also part of the response was the preaching of the Resurrection by missionaries of the South American Missionary Society of the Episcopal Church in the U.S.A.

⊗ EVELYN LEE WINCHESTER MONTGOMERY, mother of the Bishop of Chicago, died February 25 at the age of 100. In addition to being the mother of a Bishop of the Church, Mrs. Montgomery was also the daughter of one—the Rt Rev James Rideout Winchester, Bishop of Arkansas 1912-1931.

⊗ THE NATIONAL EPISCOPAL COALITION ON ALCOHOL has broadened both its name and scope and provides the Church a focus on the full range of alcohol and drug dependency issues. The president is the Rev J David Else, 272 Caryl Drive, Pittsburgh, PA 15236.

⊗ THE 102-YEAR-OLD ALL SAINTS' SCHOOL in the Diocese of South Dakota, has been forced

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to close because of economic pressures. The Bishop of South Dakota stated that "in the months ahead ways will be explored to discover ways in which the All Saints' School complex may best serve the Church's mission."

✠ **BOY SCOUTING IN THE EPISCOPAL CHURCH** will be the focus of a week-long conference for clergy and lay youth leaders to be held at Philmont Scout Ranch, Cimarron, New Mexico, July 17-23. Information is available from the Rev Neal H. Dow, 12644 E. Exposition Ave., Aurora, Colorado 80012.

✠ **A MAJORITY OF DIOCESES [81%]** in the Church of England has approved letting women ordained in overseas branches of the Anglican Communion officiate as priests when visiting England. The legislation, which is called the Women Ordained Abroad measure, now goes before the General Synod.

✠ **THE REV AARON FRANCIS USHER**, formerly Rector of St Mark's Church, Pawtucket, Rhode Island, has been appointed to the Moscow Protestant Chaplaincy, an

interdenominational ministry which serves English-speaking foreign nationals in the Soviet capital.

✠ **THE HYMN SOCIETY OF AMERICA**, the 63-year-old society for the encouragement of congregational hymn singing will hold its Annual Conference at Emmanuel College, University of Toronto. Details are available from the Hymn Society, Box 30854, TCU, Fort Worth, Texas 76129. Scholarships are available for seminary and church music students.

✠ **1500 YOUNG PEOPLE** attended the Canterbury Cathedral Youth Celebration which is a highlight of the annual Easter Monday Pilgrimage. The Archbishop of Canterbury celebrated the Holy Eucharist for the young people who arrived by foot, bike, car, rail, and other transport.

✠ **PRAYER BOOK HISTORY** came alive at Bridwell Library at Southern Methodist University, Dallas, with an exhibition of 70 liturgical works including a "first edition" of the Book of Common Prayer of 1549 and one of five copies of the (American) Book of Common

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Prayer of 1928 printed on vellum. Lynn Lehman, a communicant of the Church of the Transfiguration, Dallas, and a staff member of Bridwell Library, put together the exhibit for the Association of Anglican Musicians which met in Dallas last summer. She noted that "Methodist confirmation classes have found the Prayer Book exhibit to be interesting."

⊗ SINCE 1886 the Statue of Liberty has meant hope to millions. But much older and greater is God's promise of hope and peace for time and for eternity. A special "Selection from the Scriptures" which dwells on the eternal promises of God has been created by the American Bible Society celebrating the 100th anniversary of the Statue in New York's harbor. Entitled *A Light for All Nations* its cover pictures the upper half of the Statue thrusting her torch to the skies. It is intended for churches who want a special vehicle of outreach during this centennial year, and is available in either the Authorized [King James] Version or Today's English.

⊗ DAME JUDITH ANDERSON, star of stage and screen, will read the Bible to you—while you are driving in your car or resting at home. The acclaimed actress has recorded on tape her favorite passages from Scripture—the first chapter of the Gospel according to St. John, the first 3 chapters of

Genesis, and selections from Isaiah and Ecclesiastes. The two cassettes are available by mail order at \$14.95 per set [plus \$2 handling and 6-1/2 California sales tax] from Books for Listening, P. O. Box 3109, Los Angeles, CA 90078.

⊗ ST. LUKE'S-IN-THE-FIELDS, Greenwich Village, Diocese of New York, has risen from the ashes after its disastrous fire of 1981. A beautifully restored St Luke's stands again as a mannered new church whose interior retains just the right suggestion that these walls have sheltered Episcopal worship since 1820.

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☒ **FRIENDS OF THE CHURCH IN CHINA** is a new fellowship of Christians intending to deepen the understanding which already exists between Christians in the Anglican Church and those in China. The Friends publish a newsletter and prayer sheet which will give reliable news of the Church in China. Further details may be obtained from the Rev Terence Oliver, Restharrow, Longhorsley, Morpeth, NE65 8SY.

☒ **CHURCH GROWTH** has been noted in the Diocese of Alabama through "the increased willingness and desire to share the Gospel as we have received it through our Anglican heritage." The Rt Rev Furman Stough reports a steady and orderly growth in membership and number of parishes. 1985 showed a 4% increase in the number of baptized members as well as the same growth rate in communicant members with 901 confirmations in that year.

☒ **THE 1986 EDITION OF THE ANGLICAN CYCLE OF PRAYER** carried on its spine the "misprint"

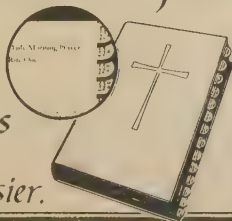
The Anglican Cycle of Power which was noticed [and liked] by many readers. We suggest that each Bishop encourage its use week by week in the parishes and other institutions of his diocese. It is a very important means by which we can associate with the various parts of the Anglican Communion as we bring the needs of others in prayer before the Father's Throne.

☒ **FAITH IN THE CITY** is the report of the Archbishop of Canterbury's Commission on Urban Priority Areas. Thanks to the parochial model, Anglicanism on the whole, unlike many other religious bodies, has not deserted inner urban areas—in spite of the enormous difficulties.

☒ **THE SEWANEE MUSIC CENTER**, celebrating its thirtieth anniversary season this summer, will sponsor an International Carillon Workshop July 16-20. This unique workshop is one of the first such musical events ever to be offered in this country. Information is available by writing Director,

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ceremony attended by hundreds of parishioners. The grand new Church of St. Philip is a tribute to the initiative and hard work of this economically disadvantaged and geographically re-settled congregation.

YORK MINSTER, which was devastated by an early morning fire on July 9, 1984, now is restored to its former glory. Each person involved in the restoration of the Minster says in some way with great earnestness, "We came within minutes of losing the whole Minster," a nightmare that will remain with them for some time to come.

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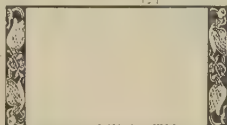
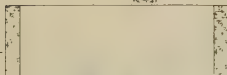
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CORRECTION CORNER

✘ APOLOGIES to the Reverend John Rogers Davis and the 600 communicants of the Episcopal Church of St Michael and All Angels in Corona Del Mar, Diocese of Los Angeles. The Easter TAD incorrectly identified St Matthew's as the *Episcopal* Church in Corona Del Mar, which is trying to buy St Bartholomew's, Covenham, England. St Matthew's is not affiliated with the Episcopal Church in the United States of America.

THOSE MISSING/REPEATED PAGES

✘ NO, YOU ARE NOT seeing double and no the postal service didn't lose one-half of TAD. If you were so unfortunate as to get an Easter TAD that runs from page 2 to 8 with pages 9 to 16 and 33 to 40 missing and have two sets of 17 to 32, you are the victim of a printer's error and we sincerely apologize.

You may be sure that we have discussed the matter with our printer—warmly. If you would like a replacement with all 48 pages just drop us a post card. We'll send you a whole copy by return mail.

✘ THE GRANTS MADE BY TRINITY CHURCH, New York City, to the Province of South Africa were specifically as follows: \$150,000

to the Diocese of Johannesburg to support theological education and \$50,000 to the same Diocese to conduct research and establish a ministry to the squatters in the fringes of Johannesburg. The focus of Trinity Church's overseas funding is support of the Church utilizing the infrastructure of the Anglican Communion worldwide.

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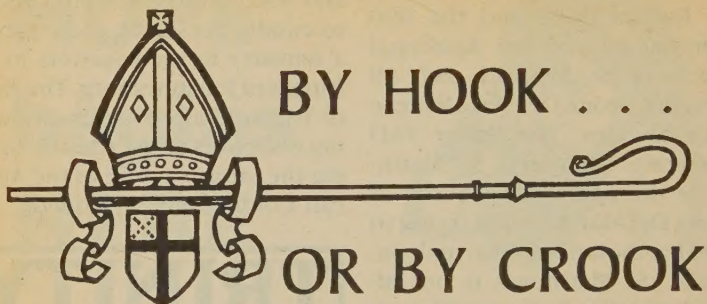
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WHEN GOD ENTERED the world, the birthday of Jesus Christ was a comparatively quiet affair. No tongues of fire, or tornadoes; just an especially bright star for those with eyes to see, and a chorus of angels for those with ears to hear.

But the birthday of the Christian church was quite a different matter. It was quite an explosion, and the fallout has been going on ever since. But then what do you expect? When ordinary, sinful men and women are anointed by the Spirit of God, enlightened, enlivened and empowered, the chances are that it will not be a neat and tidy affair. For Pentecost was not a quietly convened board meeting to discuss communication; rather (at least according to eyewitnesses) it resembled the aftermath of a slightly inebriated party, just breaking up. In fact, of course, it was neither. It was the breaking *out* of that contagious love of God which we call the mission of Christ's Holy and Apostolic Church.

Of course, in truth, it all really goes back to that other first birthday, when God so loved the world that He sent His Son. But now, God is not sending a chorus of angels to communicate that same love to the furthest corners of the world. (Angels are messengers and they certainly have their place, but not in this enterprise.) This time, Pentecost, God is sending men and women, on fire with that same love to carry that same message by word and deed to the ends of the earth. That takes quite an initial explosion.

Yet, the will of God will not lead you where the grace of God cannot keep you. "Whom he calls, he empowers," wrote St. An-

selm. The gospel message touched those early apostles and they handed it on (I suppose it always has been a bit hot to handle: you need to pass it on as quickly as possible, otherwise it might burn a hole in your pocket!)

So now the mission of the Church is in the hands of every baptized man, woman and child—because all who have been *anointed* as Christians have also automatically been *appointed* as witnesses. It was C. S. Lewis who wrote: “We do not need more people writing books about Christianity: we need more Christians writing books about everything else.” Yes, and not just writing books, but writing the new name of God upon the hearts of men and women everywhere—“that new best name of love.” For thank God, the Word did not become words: it became flesh and generally speaking that is much more eloquent for actions almost always speak far louder than words. So a finger in every pie, and a foot in every door, “beginning in Jerusalem and in all Judea and Samaria and to the ends of the earth.” Nothing less was the goal of Pentecost. Yet it always starts where it started—right outside your own front door! Have you looked there, lately?

—The Rt Rev Michael Marshall, Episcopal Director

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